

[REDACTED]

Must Remain in  
Transcription Room

M 2234

Tuesday, April 3, 1973

Group II

New York

MR. NYLAND: So then, let's begin. It's an hour earlier than originally was planned. I hope you didn't mind it and I hope <sup>that</sup> we got hold of enough people. Apparently we have so it's all right. Perhaps it is <sup>able</sup> advisable <sup>(to do)</sup> to continue at seven o'clock, but next week it will be eight. After I come back from the West Coast, maybe we can make a change. We'll see.

So. Last week I listened to the <sup>there</sup> conversation tape, and ~~it~~ <sup>was</sup> at the end a certain admonishment to the different people <sup>who</sup> ~~that~~ were here that you should definitely come with questions. Of course we talked about it two weeks ago. <sup>Unless</sup> ~~Unless~~ there are questions, there is very little to say, because <sup>what</sup> you can find out about Gurdjieff, you can <sup>read</sup> ~~read~~; <sup>but</sup> the main thing is, the application or what happens when you wish and what happens when you cannot, or <sup>the</sup> reason why you cannot--cannot even have a wish sometimes.

So now I'm sure you have thought about it. Who would like <sup>to--</sup> to talk?

Mike Breslin: Mr. Nyland?

MR. NYLAND: Yes, Mike. Yah

Mike: Mike Breslin

MR. NYLAND: Yes, Mike

Mike Breslin: <sup>Um</sup> I brought up last week my experience of having heard my voice

and then overcoming the surprise and being able to have something present

and listen to it. <sup>And</sup> John said <sup>that</sup> after this; What did you do? And I said,

"Nothing. He said: You should pay for it." So although this has happened,

I tried this week to set aside a period of time in the morning to work on myself and <sup>I</sup> find it very difficult. Something is -- <sup>it's</sup> thought ~~is~~ continually taking me away from it, ~~As~~ I make the attempt, I find all sorts of thoughts crowding into my mind and it makes it really almost impossible.

MR. NYLAND: Yah, of course, Mike, that's right. Maybe, because of this kind of experience, you understand a little bit more of what John was trying to tell you - because he questioned you a little, didn't he?

Mike: Yes, he did.

MR. NYLAND: And whenever one says, I heard my voice and for a long time I was ~~here~~ there and this happened, I think, and in the presence of someone else when you were trying to sell something, which does require your attention -- then, that then you have an unconscious state of your personality; and together with that you would wish to have something that is quite different from unconsciousness; and of course one will crowd the other out and there is many times no desire even to wish to continue or to be able to create that conscious relationship. But aside from that, if it did happen accidentally, that is, through no particular effort on your part, it usually doesn't last long enough even to catch it. It happens <sup>and</sup> then it's over. It's like a stroke of lightning. It is there. You see the after-effects; And sometimes you have a realization that certain things are lit up; but the lightning is just about a second before it goes from one place to the other. And that is also, you ~~might~~ might call it, accidental. Certainly it's not done for the <sup>purpose of</sup> people to become awake, and I doubt very much if, when it happens in nature, that there is <sup>a</sup> particular reason for any kind of a creature somewhere in the rest of the cosmos to wake up because of such a lightning stroke.

You see, you have to become much more familiar with the difficulty

which is involved in a wish and <sup>in</sup> an effort that one wants to make in order to wake up or even to create something that could be awake. And your ~~own~~ experience now tells you how extremely difficult it is and that even you ~~may not~~ -- may not have had any kind of an experience of that kind.

Mike, for one thing, don't try it when you're talking to someone. You can, every once in a while, have a chance <sup>that</sup> ~~at~~ someone you <sup>happen to</sup> meet, ~~and~~ <sup>that</sup> casually you say 'hello' and then perhaps one could still make an effort. But when you're engaged and trying to do something in ordinary commercial world, you do require all your energy for the manifestation of your mind trying to do this or that, that is, choosing the right kind of a word, and becoming ordinary noticing of that what takes place with the man you're talking to, ~~Then~~ you become much too much engaged and all the energy will go into unconsciousness.

When you want to try to Work and begin as an effort, you must make the conditions outside of you and the conditions of yourself as simple as you possibly can make them so that ~~there~~ <sup>there</sup> then <sup>is</sup> extremely little energy of an unconscious nature, or rather energy which is used for the maintenance ~~for~~ <sup>of</sup> an unconscious state ~~XXX~~, is so little that you really have then the chance that some of the energy could be converted for a different purpose and that would be regarding the effort or the creation of an 'I'. And try it <sup>at</sup> only at such times and don't try it at other times because you become ~~become~~ so tremendously involved in the thought and in the feeling, that there is no ~~reason~~ <sup>room</sup> at all for any form of consciousness. I think you can agree with that, t.

Mike: Yes, <sup>I</sup> I never try it ~~at~~ this point, <sup>these</sup> these are things that just

happened --

MR. NYLAND: Yah.

Mike: But since they --

MR. NYLAND: ~~But~~ Why do you want to sponge on infinity? It ~~isn't~~ right.

A person becomes responsible. Anything that has been given to him ~~by~~ by

Mother Nature, he can accept and of course he can be grateful for it, particularly <sup>if</sup> he is grateful for his life. But it is no credit to you. It just happens. So you see, it is not worthy of you to do nothing else but just wait for accidental happening<sup>1</sup>. When one talks about Work, one talks about the necessity which one sees for oneself to grow up or to develop certain potentialities which are not developed by Mother Nature. And that is the sole reason that we call it Work, ~~that~~ <sup>AN</sup> attempt <sup>has to be made</sup> ~~that we make~~ that is represented <sup>by</sup> a certain kind <sup>and</sup> of form and quantity of energy <sup>for</sup> that purpose. And it is not then dependent on accidental happenings, I it is a logical result of an attempt I make because I, as I consider myself, wish to grow up, wish to become a man, wish to become conscious and conscientious and wish ultimately to have ~~my~~ a will. So the whole picture is that of a man which is ~~conscious~~ <sup>is</sup> and being dissatisfied with his unconscious states, <sup>He</sup> feels that he is ~~himself~~ responsible for the possibility of development of something else which he calls for himself his own evolution., ~~is~~

So don't depend on accidents. Either <sup>you make</sup> conditions <sup>right</sup> ~~are right~~ and you make an attempt, or don't pay any attention any further to Work. Is that right, Mike?

Mike: Yes, it is.

MR. NYLAND: All right.

Francisco Staffanell: Mr. Nyland?

MR. NYLAND: Yes? Francisco: It's Francisco.

MR. NYLAND: Yeah.

Francisco Staffanell: ~~It's Francisco.~~ I would like to ~~make~~ make a little report on what I <sup>ve</sup> been doing with regard to my Work attempts and my Work in general. ~~My~~ <sup>I</sup> find, <sup>And, uh,</sup> Sir, that the main problem that I find, like an obstacle, is that I either try to do too much or too little. I go from--I go to extremes. <sup>And, uh,</sup> I would like to <sup>that</sup> somehow, I have ~~come~~ come to realize that what ~~is~~ I need is a more even pace. And <sup>that</sup> the simplicity that you speak about in Work

makes sense to me in the sense—in that sense, that I should <sup>become</sup> ~~be~~ able to accept myself more as I am and be able to Work without either crowding efforts at one time and being unable then afterwards not to have energy or desire to do anything else and go from one extreme to another.

MR: NYLAND: Well, how are you going to go about it? If a person finds out that he is walking too fast, and for some reason or other he doesn't like it, he will slow down, won't he?

Francisco: Yes, sir.

MR: NYLAND: If a person is subject to certain influences <sup>which</sup> that make him in. going up in ~~an~~ <sup>the</sup> extreme - let's say <sup>in</sup> positivity or in an extreme negativity, up and down like a ~~sinus curve~~, <sup>which</sup> ~~is~~ <sup>is</sup> very high and very low, with a high amplitude. He tries to smooth it out for himself.

So anytime <sup>that</sup> you catch yourself <sup>being--</sup> going to one extreme or another, you pull back. When you're going <sup>into</sup> ~~in~~ an extreme to the left, you hold on to that and don't go as far to the left. And when it goes to the right, you hold on to that. If you go up, you hold on to it and bring yourself back again to the surface. And when you go down, you do exactly the same thing. <sup>So</sup> You smooth out this particular kind of symbolism of your life of going high and going low, into going not as high and <sup>not</sup> ~~into~~ going ~~not~~ as low. How will you do it? Simply by telling yourself not to do it. <sup>2</sup>

Francisco: It doesn't Work.

MR: NYLAND: <sup>It</sup> ~~That~~ won't ~~(then don't)~~ work, ~~(that)~~. You have to adapt your body to the condition of ~~that~~ what is your thought and your feelings; that is, when the thought or feeling is, let's say, speeding up, <sup>and</sup> ~~at~~ certain times going to extremes, you have to make your body do exactly the same thing. You have no control practically over your thoughts or your feelings, but you do have control <sup>over</sup> ~~of~~ your body. So what you try to do now is to synchronize

the <sup>movement</sup> state of your body in relation to the state of your feeling or the state of your mind.

You understand what I mean?

Francisco: Yes, sir.

MR: NYLAND: Many times I know that I can regulate, to some extent, <sup>the</sup> intensity of my feelings or even <sup>the</sup> intensity of thought. But I want to have that now coincide with that what I say, intentionally having <sup>the</sup> a body take on a certain form of behavior which belongs to the extremities of my thoughts or feelings.

(MR. NYLAND: Yah.)

Francisco: Could I say something <sup>that if</sup> to make sure that I understand what you mean? At times I notice that when I'm in a high state, I've the tendencies to -- to become lazy actually, to enjoy that state, to become, actually -- And when I'm down, I mean, I think <sup>that if</sup> that's what you mean, I do the reverse, Now -- as I --

MR: NYLAND: I think you ~~are~~ do.

Francisco: Yes, I understood what you said then.

MR: NYLAND: Yah. You see how difficult it is, <sup>if</sup> As you know, a little bit about yourself, <sup>And when</sup> you say you are lazy at the time, <sup>as</sup> Perhaps ~~it's~~ a result of enjoyment or as a result of ~~an~~ expenditure of energy. <sup>Francisco: Uh, huh.</sup> If I, for instance, become emotionally involved in something and I already hear it with my voice, because usually it becomes obvious <sup>that I want to use</sup> my voice to express certain things that are emotionally felt, <sup>1)</sup> I do much more than just use my voice. I start to run or I gesticulate with my arms or I make movements quite unusual to me in order to indicate that I am in an emotional state. I exaggerate the movements of my body. ~~Then I~~ ~~compensate~~ compensate for that kind of energy that goes into my emotional state by dividing it partly to the activities of the body. And then, with the body, I have a control with my mind that I then can <sup>and, at the same time, in -- in conjunction with that slowing down my body, it slows down</sup> slow down my emotional expenditure. It applies to going up or it applies to also <sup>to</sup> go down.

*Mr. Nyland: All right*  
Francisco: Thank you. It helps.

MR: NYLAND: Yes, it will help.

Francisco: Will help.

*Mr. Nyland: Yah.*  
Irving Bernstein: Mr. Nyland. *Irving*.

MR: NYLAND: Yah.

Irving: I've been having a very difficult time for a long time now. ~~And~~  
 For years the Work was the emphasis of my life. ~~And~~ <sup>it</sup> it shifted many months  
 ago and I can't seem to be able to Work at all now. I--

MR: NYLAND: Didn't you bring that up some time ago, Irving?

Irving: With you, <sup>yes</sup> sir, yes.

MR: NYLAND: I remember, I seem to remember *that you did.*

Irving: I find many things in my life which motivate me towards Work, but I  
 just seem almost afraid. I -- I -- I can't--

MR: NYLAND: What kind of <sup>fear</sup> feeling do you have about that, because if you say  
 you have perhaps a motivation or a wish for Work - what is the fear that you  
 don't? What are you afraid of?

Irving: I can't seem to isolate it. It <sup>just</sup> seems too ~~diffuse~~ diffused. | --

MR: NYLAND: No, no, why isolation? <sup>and</sup> Why ~~diffusion~~ diffusion? It's <sup>a</sup> very simple  
 thing: You exist; You have a wish; You create something to be aware of you.  
 You sit in a chair or you walk. You have a wish. The thought comes that you  
 would like to Work. You Work. That means you try to make something that at  
 that time can exist and is simply aware of that what you are doing. You're  
 not incurring any particular danger. And there is no particular fear to  
 see yourself as you are, Only you bring <sup>it</sup> to your notice and you want that  
 notification to your mind to be an awareness state; that is, it has to be  
 impartial. And that's all one does.

I think you make it too complicated. And your fear may be partly  
 based on certain results which you have obtained which you didn't like about

yourself or that you felt that it was too difficult to make attempts for work in conditions where you should not even have tried it. And therefore you got a little bit ~~ha~~frassed or even embarrassed for yourself.

You understand what I'm talking about?

Irving: Yes.

MR: NYLAND: You're standing there now. What is wrong with now trying to wake up to your body, standing and accepting <sup>it?</sup> It is just there, particularly, you see, when one cannot, in an attempt to want to wake up and in an attempt to create an 'I'. When this 'I' is actually observing you, it has to be in such a way that anything you are, physically, emotionally or intellectually, becomes acceptable to this 'I'. So you need not have any fear. The only fear might be that this 'I' becomes cognizant of you when you yourself doesn't really know that that is also you. So maybe you have to admit to <sup>a</sup>certain things you did not know. And now you find out about it. But in general, that what you are at any one time, particularly when you think about it afterwards, is usually quite acceptable.

You think too much, Irving. Since I mentioned you standing and trying to become aware, have you tried it?

Irving: Yes, sir.

MR: NYLAND: You see now what I mean?

Irving: Yes.

MR: NYLAND: And this is the simplicity <sup>which</sup> you must try whenever you are by yourself, whenever conditions in the morning are very much more conducive, when you're not as yet too <sup>much</sup> involved in any kind of a thought <sup>in</sup> or any kind of habitual behavior. When the habits are such that they are also simple and that your mind is excluded, You can even bring that to your mind and then there <sup>may</sup> ~~might~~ be a chance that something else could exist <sup>which could</sup> ~~that might~~

become aware of you. You know, we've talked about it before: sitting in a chair and making a simple movement, at the same time building something <sup>within</sup> ~~in~~ <sup>oneself</sup> ~~yourself~~ which is aware of that body making <sup>a</sup> the movement. Try different forms of manifestations - you know, <sup>we've</sup> ~~we~~ talked about that before. Change the voice a little bit so that it becomes a little unusual. It will wake you up <sup>or</sup> and help you to remind you to wake up to that voice - but you still have to accept it, <sup>accept</sup> a certain posture in which you find yourself standing in front of the door and getting a key out of your pocket. It's an ordinary habitual thing that we usually do <sup>quite,</sup> as we say, ~~quite~~ unconsciously. You make it conscious. But you accept yourself as a body, simply <sup>performing</sup> ~~walking~~ or doing something which may <sup>not</sup> be usual ~~or~~ unusual. <sup>XX</sup> It does <sup>'t</sup> not make any difference. One becomes aware of that what is and you accept it.

All right?

Irving: Yes, *thank you*

MR: NYLAND: Bring it up time and time again. And report on your attempts.

Irving: I will.

MR: NYLAND: All right.

Peter ~~XXXX~~ Miele: Mr. Nyland, <sup>MR. NYLAND: Yah</sup> <sup>Peter:</sup> It's Peter Miele.

MR: NYLAND: ~~XXXX~~ Yes.

Peter: Mr. Nyland, I find that I'm experiencing more and more often the thoughts and emotions which are motivations for me to work. But very often they're very weak and disorganized, <sup>of</sup> and I wonder if there's a way for me to try to organize all <sup>of</sup> these different motivations that I have into a strong and unified wish.

MR: NYLAND: <sup>Yes,</sup> of course there is a way, Peter. The wish <sup>are</sup> ~~is~~ for each person in an unconscious state <sup>are</sup> and divided very much over the totality of

his body. There is a certain central point where the wish is more concentrated and we call that solar plexus. But for the rest, the body itself is dependent on the different nerve nodes which function in a feeling sense regarding the body itself and they are spread all over the body. There is a relationship between each one of such nerve nodes and the solar plexus. And there is a possibility that such forms of energy not only become directed from the solar plexus but every once <sup>in the solar plexus,</sup> in a while want to go and find out, ~~what~~ <sup>what</sup> is actually governing them. That, you might say, is an attempt that one makes <sup>in</sup> at deepening one's wish. Now if that wish is connected with an impartiality, the energy from the nerve nodes do not go to the solar plexus but will go to the heart because the solar plexus itself is very much conditioned and there is no possibility <sup>of</sup> impartiality since that solar plexus is part of the body itself. And because of that, there is a very great difficulty <sup>in</sup> in separating the two from each other; that is, to have a feeling center <sup>which</sup> operate independently of the condition of the body. So that when such nerve nodes are called, as it were, to send back that what is energy in such nerve nodes over the body <sup>they</sup> ~~it~~ come back to a source <sup>where</sup> ~~when (then?)~~ an emotional state can exist with impartiality. So it all depends on the deepening of my wish ~~when~~ <sup>in</sup> there is a motivation, and the more I now wish to concentrate on the possibility of becoming more one within myself, ~~within my self, within~~ <sup>in</sup> my emotional state, the more chance there is that my wish will last longer, because there <sup>is</sup> ~~is~~ more energy available.

So it depends on, in the first place, on the motivation itself; that is, there has to be a very definite wish <sup>which</sup> that I understand of myself that gives me the motivation for wish to Work. It must be based on a realization of that what I am now and that, somehow or other, something in me does not wish that. For instance, I may say that I don't feel responsible.

When I think about it and I try to come to a conclusion that I ought to be more responsible, I sometimes can reason about it that I will become a little bit more responsible - but it doesn't help me enough. When I start to feel about it, there is more chance that that <sup>really</sup> becomes clearer to me that some~~o~~ thing has to become more responsible within me - but it is not sufficient as yet to convince me. I only can become convinced when the different things which are in me as a mind and a feeling and even a body - which also has certain wishes - to become connected together in the form of a result which I call the level of my being. And <sup>if</sup> I now understand the level of my being to be of a certain height and I don't really like that, because within that kind of a level there are still different things of myself I see which I don't approve of, I try to make the level of my being higher. And I do that by the intensification of any one of the three centers in a certain direction which points to my being itself. That is a process of becoming more and more motivated, for a person to become that what he is not now at the present time. And <sup>if</sup> it is based on a knowledge of himself ~~for~~ whatever he now is. And if that knowledge would indicate that ~~if~~ <sup>he</sup> is at a low level, he would have a wish <sup>really</sup> to go up to a higher level if he only can do it. Now <sup>one</sup> ~~he~~ can try this in many different ways, unconsciously, and usually they will lead to the result that either I go up <sup>but</sup> and something else goes down in me, and there is no possibility of anything in ~~a~~ subjective state to become non-subjective unless it is first introduced by something that is already non-subjective and <sup>then taken -</sup> ~~that~~ starts to take part in my behavior and in my life.

So the reason why I cannot really make the wish stronger is because I have not enough motivation for really having a wish. And therefore, ~~I~~ <sup>the</sup> more self-knowledge and more honesty and more simplicity is necessary for me and I start to think about myself as I am and the way I see the level of my life. Assuming now that this motivation is strong enough, I now wish

every part of me to be concentrated within my heart - not in my solar plexus - because that what is my wish, is the wish for growth and for that I know <sup>that</sup> I must wish in such a way that I become independent on any thought or any kind of a like or dislike of myself. And having a heart which is not <sup>as</sup> yet functioning sufficiently and which is still potentially capable of a development in an emotional sense, I select this heart to be the center <sup>for my,</sup> as we call it, Kesdjan <sup>ian</sup> body.

You understand it, Peter?

Peter: Yes, I think ~~XX~~ so.

MR: NYLAND: Think about it much more because, you see, in order to deepen a feeling and where one's feeling principally, as far as the personality is concerned, only considers oneself, I enlarge my feeling in order to allow different forms of life to enter. And then my attitude towards other forms of life is much more encompassing because it is not selfish. It becomes altruistic. It ~~XXXXXXXXXX~~ includes the desire for <sup>certain</sup> other forms of life to exist and I start to consider forms of my life with forms of other life or other people <sup>on an equal basis</sup> because all of them represent life. ~~XX~~ <sup>this</sup> It is the first step.

The second step is the consideration of oneself as being actually a part of the totality of all life as far as the Earth is concerned. It is a real form of brotherhood.

~~And~~ the third step is that I consider that what exists on the Earth in relation to the totality of a cosmological configuration which I don't understand but which I must admit by simply looking at the planets and the stars and the Sun and whatever other constellations there ~~are~~ maybe <sup>And</sup> in my thought about the reasonableness of the <sup>assumption</sup> assumption that the total Universe is intellectually governed in accordance with certain rules, <sup>What-</sup> ever that now may be, either scientifically or philosophically or religiously - <sup>15</sup> it's of great help to me to find a proper place in my thoughts and <sup>in</sup> my feelings

regarding <sup>my</sup> ~~any~~ real wish to Work.

So extend your thoughts in that direction. *All right?*  
*Peter: Yes. Thank you, Peter.*

*MR. NYLAND: Yah.*  
*Paul:*  
 Paul Winberg: Mr. Nyland, *Paul:* Last week I described my Work attempts. I ~~had~~ <sup>have</sup> been walking. I ~~have~~ <sup>have</sup> been doing it again this week <sup>in the</sup> morning and the evening, walking, trying to just let my body walk without taking control of it, without trying to notice too many things around me, trying to have my feelings in a restful state and trying <sup>not</sup> to get my mind involved with too many thoughts and try to have something present to observe me. ~~ME~~  
 Last week, I said that I had not had any moments of awareness. And John said that perhaps I had but I didn't realize it or that it was not strong enough. I'm wondering if it's possible for this to have happened. I rather expect a moment of ~~ME~~ awareness to be something really unique from my other experiences in life.

MR: NYLAND: I think it is a unique experience. It does not mean that one has the facility or the capacity of experiencing it, <sup>what it becomes</sup>  
<sup>conscious.</sup> ~~experience.~~ I think that, in itself, has to do <sup>the</sup> with actuality of an experience which is entirely new to <sup>one</sup> when one experiences awareness, and that any kind of an interpretation also meaning, by that, that I'm looking for certain results <sup>which</sup> I describe unconsciously, I probably <sup>will</sup> miss the boat in seeing what actually happens <sup>that</sup> And <sup>not</sup> certain things can happen without even my ordinary knowledge.

I have to build up something <sup>that is</sup> at the present time not in existence and I want to have that function. And if I call that an 'I', I cannot expect that this 'I' already being full-grown, will give me all the information about a <sup>conscious</sup> state. So it is quite possible that it does happen but even if it would function that way, with what

would I receive it? It is, as it were, a certain form of knowledge which I consider objective because it is free from any interpretation and free from any kind of a feeling. And I myself, as I am, unconscious, I do not know even if I would recognize such a thing existing. The real reason why it will take time is because this 'I' has to grow up and that ~~will~~ be the recipient or the instrument by means of which I would recognize states of consciousness. You see, I cannot expect anything subjective to notice something that is not subjective, because for my ordinary reasoning, anything that is non-subjective becomes non-existent, And therefore, it would not have any impression of really existing. The only way by which I can get information of an experience of an objective kind, is by something that is objective which then is willing to give it to me as information.

You see what I mean?

Paul: Yes, I think so.

MR: NYLAND: Keep <sup>or</sup> simply trying the way you are doing, But at different times of the day, so that even if afterwards you have a realization of having existed, if you could at that time repeat what has taken place and which is now in the past, to try to bring it to the present of yourself as you now, you might say, for the second time will experience the same thing. And then being familiar already with that what is the experience of the past, you may be able to have something else present which becomes an experience of the present time. Say certain things in a certain way. You will remember how the sound was when you have said it. Repeat the same thing, in the same way if you can, and then see if something in you could become aware of that second attempt. It does not only apply to the voice, ~~It~~ applies to any form of behavior. I extend my hand to someone and he shakes my hand. I'm completely unconscious, but I know now that I was unconscious. And in order to continue with the

experiment, I simply take out my hand again and have it again shaken. But this time something is aware of myself, my body, doing it.

Make attempts like that <sup>so that</sup> the attempts for wishing to Work and the efforts you make, will extend much more over a totality of unconscious existence. Then it will be easier for you to really see yourself and become familiar with what you are and gradually, you will be able to accept it. I do believe, you see, that a conscious attempt and a conscious state becomes noticed first by myself and is aware ~~in~~ that what I call an 'I'.

All right, Paul?

Paul: Yes, thank you.

Joe Grosch: Mr. Nyland. <sup>MR. NYLAND! Yah see.</sup> Joe Grosch. <sup>MR. NYLAND! Yah see.</sup> I ~~try~~ to Work on myself when I get up in the morning, usually right away or maybe after throwing some cold water on my face. And—

MR: NYLAND: Does it take you long to wake up physically?

Joe: No.

MR: NYLAND: Why do you want to use cold water?

Joe: Sometimes I feel it would <sup>just</sup> liven me up, lighten me up a little bit. I feel ~~pretty~~ a little groggy sometimes.

MR: NYLAND: Yah, that's <sup>why</sup> I asked: Does it take you a little while before you wake up?

Joe: Those mornings when I use the cold water it does.

MR: NYLAND: Cold water has helped <sup>?</sup>

Joe: <sup>But</sup> each day I find myself up against <sup>each</sup> (it) because after I Work or even when I'm trying to Work or <sup>try</sup> try to Work, the thought occurs to me that I really don't know what to do. I just try to walk as simply as possible, and each morning ~~IX~~ usually I find myself approaching it differently, trying

to reach this simplicity, <sup>A</sup> and sometimes I just let it go, but most of the time it just ~~is~~ <sup>uh, I</sup> I feel so frustrated because obviously I don't know what to do.

MR: NYLAND: I still don't understand it. You know, I wake up physically and maybe I use some water in order to wake up really or, I say my sleep—the sleep is out of my eyes and I see my room or the bed I've just left and there I am myself. Now at that moment I become aware of myself standing there. Now, do I already know so often that I have been standing there and could I describe myself even, so then it becomes monotonous that I don't want to look at myself anymore? Or is there each morning the possibility of something existing <sup>which</sup> ~~that~~ did not exist before, <sup>and</sup> ~~(that)~~ I call <sup>an</sup> a conscious or an <sup>an</sup> objective faculty which is then aware of me as a body standing. You see, where <sup>is</sup> the frustration? ~~The~~ <sup>have --</sup> result is only that you will have the knowledge of you existing. And all you wish is that that knowledge is reliable and, as we say, truthful, so that in the acquisition of that knowledge, there <sup>is</sup> ~~is~~ no further description ~~of that knowledge, there's no further description~~ by means of your mind, or no dislike ~~on~~ the part of your feelings. And that is what we mean when we say to accept myself as I am, <sup>to</sup> ~~to~~ make sure that I don't think about that particular statement, I say that I am, I accept myself as I am now, <sup>or</sup> the fact of myself existing at the present moment. There shouldn't be any frustration because I'm always existing. I may get frustrated by the expectation of something that I ~~will~~ would like to have as knowledge which I already describe beforehand how it ought to be. So the requirements <sup>which</sup> is necessary for objectivity is really that I will accept that whatever it is as a fact of my existence and I have no description of how it ought to be. Can you make it as simple as that?

Joe: I'll try.

MR: NYLAND: Then, you see, if you really feel that you physically cannot wake up, I would make the attempt then without water. I would not wish to become dependent on cold water. I want to have something within myself which then can wake up because I have also a wish within myself which is ~~also~~ my own, and when I become dependent on using cold water, my wish is not strong enough until that cold water gets in, and that's not mine.

Say to yourself, quite aloud, "I wish to be awake." I think it will work out much better than some cold water.

Joe: Thank you.

MR: NYLAND: Good luck.

Barbara Main: ~~Mr. Nyland?~~ Mr. Nyland?  
MR. NYLAND: Yah? ~~Barbara Main: Mr. Nyland?~~

Barbara, Main: It's Barbara Main. Can you talk ~~some~~ more about simplicity and the relationship to Work.?

MR: NYLAND: Seems to me it's very simple to talk about simplicity: Without any description, any tra-la-la, any kind of description of any kind, no ~~from here~~ <sup>from here</sup>, no wish of interpretation, just existing as is, no particular description of any kind of form, color, sound, whatever it may be, nothing as far as the five sense organs are concerned - just barely existing. Try to talk, if you can, in such simple terms by using simple words and not become confused but simply take certain words for whatever the value is without wanting to create, by using them, a certain impression of someone else. <sup>by</sup> When you are ~~of~~ yourself, describe that what you are; "I am ~~here~~ <sup>standing</sup>. I ~~sit~~ <sup>stand</sup>, I walk, I move my hand, I move my head, I walk to the door, I extend my arm, I get hold of <sup>the</sup> that door knob, I turn the door knob, I open the door."

<sup>the necessity of</sup> This is very simple. And all the time, there is a chance that my voice reminds me of something else existing which then can become aware of ~~my~~ ~~me~~

my body going through these different movements.

Is that the kind of simplicity you mean? *Barbara (Yes.)*  
*Barbara: (Yes.)* *Barbara: (Yes, sir.)*

Huh? I don't hear you. *It is so simple*, I don't hear it.

~~Barbara: Yes, sir.~~

MR: NYLAND: All right, Bill? (To turn cassette)

Bill: Yes. (*Cassette turned*)

MR: NYLAND: Now from simplicity to the more difficult.

(*silence*)

John, didn't you single out fifty people, and then when one would ask a question, there would be forty-nine ~~people~~ *left?*

Cindy Curry: Mr. Nyland, I have a question.

*John: That was what I did, sir.*  
*MR. NYLAND: Good!*  
*Cindy:*

Can you hear me?

*MR. NYLAND: Yes, dear.*  
*Cindy:*

It's Cindy.

MR: NYLAND: Yes, Cindy.

Cindy: Today, about the middle of the day, after I'd seen the way I'd been, I just wanted to be innerly free. And I can't find that.

MR: NYLAND: No. Why do you want to be innerly free?

Cindy: Because I don't like the way I am and they way my life is.

MR: NYLAND: That's it. So what does Work tell you?

Cindy: To accept it.

MR: NYLAND: That's it.

Cindy: Don't laugh at me. I keep trying and nothing happens.

MR: NYLAND: No, of course not, because you don't accept yourself.

Cindy: But I don't know how.

MR: NYLAND: *That* That is different. You need not accept yourself in the way you are. But you can definitely accept yourself in the way your body is. You think about yourself and you don't accept that, *you* you feel about yourself - you don't accept that. But your body exists and you forget to accept that.

Your body can walk and you forget to accept the fact that the body is walking,  
 You can even use your voice without any particular expression and you can be  
 aware of some air coming through your mouth, And you try that to see if even  
 the breathing can be acceptable to you.

Cindy: It's not. ~~None of what's going on in me is acceptable to me.~~

MR: NYLAND: Why not?

Cindy: None of <sup>what's going on in me;</sup> ~~it~~ is acceptable <sup>Not the condition</sup> ~~to me~~ <sup>nothing in</sup> my body, or anything <sup>of</sup> in my life.

MR: NYLAND: You see, Cindy, the trouble is that nothing <sup>what</sup> I've said was  
 acceptable to you, right now.

Cindy: Mr. Nyland, it was a very great effort for me to come here tonight  
 and I wonder why I came.

MR: NYLAND: Well, I don't want to say I wonder also, but I think the question  
 is right, Cindy. And it's one of those things that again affect you in a  
 certain way and I only give you <sup>the</sup> ~~that~~ information about it, to see if at this  
 moment you can make an attempt to become much simpler, to let your feeling  
 and your thought just go and come to the realization of Cindy standing there  
 or sitting there and existing, and making now, intentionally, movements with  
 your hands or your arms or your body and something in you should become aware  
 of that. But not continue to say that you cannot do it.

Cindy: I'm trying to do it.

MR: NYLAND: That's right. Now say that again.

Cindy: I'm trying to do it.

MR: NYLAND: Did you hear ~~that~~ <sup>it</sup>?

Cindy: Yes.

MR: NYLAND: And were you aware of it?

Cindy: Yes, I am.

MR: NYLAND: It is good, Cindy. Say several times: I am.

Cindy: Aloud?

MR: NYLAND: No, *subvocally* *E* After you've said it <sup>three times,</sup> say three times, "I have a body." Each time that you say it, the emphasis should be on a different word. First it is: I have a body. Then it is: I have a body. Then: I have a body. And then: I have a body. With this kind of an attempt, you forget all <sup>of</sup> your sorrow, *The* sorrow in which you feel sorry for yourself. You become just an ordinary person who ~~it~~ happens to have a body, *and* the attempt you make is energy sending to become aware of that kind of truth <sup>for</sup> toward yourself. And ~~a~~ lot of the energy <sup>which</sup> that ~~now~~ goes into ~~the~~ hysteria is now diverted in the right direction of remaining aware and becoming aware of your existence.

~~XXXXXXXX~~ All right, Cindy?

Cindy: Yes, sir. Thank you.

MR. NYLAND: All right.

~~MR. NYLAND:~~ You must not do this. (The silence.)

Paul Sangir: Mr. Nyland?

MR: NYLAND: Yes.

Paul: It's Paul.

MR: NYLAND: Good.

Paul: I have ~~XXXXXXXX~~ two questions. One was about a week ago, I had <sup>made</sup> a series of attempts over about <sup>a</sup> <sup>an</sup> one half hour and it was a period which had a very strong wish. <sup>And</sup> what resulted was that I was in an emotional state. And I still wish to try to Work in that state. And when I try to do that, within an extremely short period, not only did I not wish anymore, <sup>I just</sup> but ~~it~~ was no longer <sup>in</sup> ~~than~~ that state. It doesn't bother me personally, <sup>that</sup> the state was relatively pleasant, but is it right in that situation to try to Work?

MR: NYLAND: I would <sup>not</sup> do it, particularly ~~when~~<sup>if</sup> you have experience already that you lose the desire. I would really give much more of a chance to a small 'I' to grow up in conditions which are, to <sup>use</sup>~~use~~ the word, much simpler. I would utilize the energy which is not going into a certain emotional state and is completely, you might say, <sup>even</sup> involved in it. I would use energy, for <sup>instance</sup>~~existence~~ when I breathe, for the possibility of creation. I would, for instance, in breathing, stop my breath at a certain moment, then try to continue with a minimum and, at the same time, try to create an 'I' which becomes <sup>se</sup> aware of my body breathing with fifty percent of the air. I hope you understand that. It is not so difficult. I keep on breathing usually in an unconscious state without knowing even that I am breathing. I accept ~~it~~ it as a matter of fact and it becomes habitual. I now consider my breathing from the standpoint of giving me food because it is necessary that I inhale and exhale. If I stop breathing, of course I <sup>would</sup>~~would~~ die. So I don't want to stop taking in air, but I want some kind of a control that I now only will have a little bit of air or I want to extend my inhalation to twice the length that it usually takes. And the same applies to my exhalation of air. During that period when I make this kind of an attempt, I <sup>would</sup>~~would~~ my air intake and outgo under a certain observation. It is not as yet completely free from interpretation, but the more I make that attempt, the more I become familiar with my body having to live that way, And part of the energy <sup>is</sup>~~is~~ now used for the wish to create an 'I' which then becomes observation and accepts my body in the way it is as it is now breathing. In that way, I create something which is using up energy that is available if I only divide it into that what could continue in an unconscious direction ~~it~~ and the other part I wish to send in the direction of consciousness.

*JM* You understand that?

Paul: ~~NY~~ Yes, Mr. Nyland.

MR. NYLAND: If I talk and I use certain forms of energy in words, and I want to control this energy, I can slow down the way I talk. At the same time, that being quite an unusual experience, I am reminded of the possibility of something else existing. And I now <sup>wish to</sup> use to use the energy which otherwise would go into emphasizing certain words, into a direction which is different and only to be used ~~in the~~ <sup>for the</sup> observation (of) what actually takes place. And what takes place, takes place in a much different way, but requiring less and less energy. I walk, I slow down. I stand up, I want to relax. The energy which is made available, I want to use for a different purpose. I have thoughts in my mind. I try to drain the thoughts out. At the same time, I say there is a mental capacity which could be utilized for a definite purpose if ~~it~~ <sup>it</sup> was not all the time occupied by blah-blah in my talk. So I talk less and I know I have energy available for another purpose. All I wish to do now is to direct it. I consider the totality of my thoughts as representing a necessity for the maintenance of my work, for the maintenance of my life, for the maintenance of an aim. I consider myself as I am now doing certain things physically in order to keep alive or to make a living, that together with that, I have a wish that some of that energy should go into a different direction and not all of it should be used up in unconsciousness. And each ~~xxx~~ time that I happen to think about the possibility of such division, I make an attempt to let that go in the direction of conscious effort and maintaining that what is still the maintenance and ordinary existence of my unconscious state.

*Paul: Yes. Mr. Nyland*

You see, Paul, <sup>1</sup> from that I come to a different kind of a decision. I come to the representation of something that is now <sup>2</sup>twofold in me. I say I have a body and a feeling and a mind and it reacts to the outside world in a certain way. But I also know that there is something else in me I call my

inner life. And I want to pay attention to this inner life because it has a potentiality which my outer life, so-called, does not have anymore. And wishing to continue with my life as I now experience it on this Earth, and you might say, partly believing that this life <sup>which</sup> ~~that~~ exists could exist longer than is indicated by the period between birth and death; <sup>and</sup> having that belief of a wish to see and to find ways and means for the continuation of such life because I say, life is eternal - I now wish to make something that becomes more permanent in existence and is no longer subject to physical death. Such thoughts <sup>must</sup> ~~much~~ occur to a person in the division of the quality of thoughts and weighing certain thoughts which remain superficial and are necessary for ordinary life and other kind of thoughts which I ponder about and weigh and I find they have more content and much more, let's call it, efficient in the utilization of energy, definitely for a purpose that I also have in mind for my further growth.

All right, Paul?

Paul: Thank you, Mr. Nyland.

Mr. Nyland: Yes

Andrew Nevai: Mr. Nyland.

MR. NYLAND: Yah.

Andrew: It's Andrew, Mr. Nyland.

MR. NYLAND: Yes, Andrew.

Andrew: A question I <sup>am</sup> ~~am~~ concerned about is, considering whatever my present--uh-- my present level of development may be, how can I exercise and listen to whatever there may be of consciousness and a conscience?

MR. NYLAND: Why would you have to listen to it? You think it <sup>is</sup> ~~is~~ talking? Sometimes we talk about conscience as being a means through which the voice of God can become known. But as far as your consciousness is concerned, it

is a state of yourself in which your mind functions in a conscious way and that does not mean that has to talk to you. The information it can give up is as a result of the awareness of that conscious state regarding your own existence and that, I would say, is all there is to it. One does not need any more information. So don't <sup>y</sup> let your consciousness and conscience talk. We're interested in building it up so that it can function.

Andrew: What I had--what I'm think<sup>ing</sup> of is, how to-- There are always decisions and some are more important than others. And how to take the right <sup>the right</sup> road?

MR. NYLAND: <sup>Yah, Well,</sup> Isn't that an unconscious consideration?

Andrew: I'm talking about instances where it's not an uncon<sup>conscious</sup> Well, I guess it would be an unconscious consideration, but I'm talking about things that are--

MR. NYLAND: Because if it is conscious, it has no particular interest in that. ~~XXXXXXXXXX~~ You're talking about ordinary life, <sup>where</sup> ~~how~~ you have to make up your mind and you have to go left or right. That in itself has nothing to do with Work. But if it's a question of ~~the~~ <sup>g</sup> division of energies, that part of it has to go to the possible development of evolution and possible ~~that~~ ~~what is~~ maintaining that what is unconscious, of course, then it is a matter of making up also your mind ~~in~~ in having that kind of a wish for either one or the other. So if that is of concern, if that is really the <sup>difficulty</sup> ~~different~~ ~~(?)~~ of making a decision, <sup>then</sup> of course it has to do with Work. But so far, ~~if~~ <sup>you</sup> didn't ~~mean~~ <sup>say</sup> ~~(hear?)~~ that.

Andrew: Well, that's what I mean, Mr. Nyland. Obviously, I'm not talking about -- I--I can make my daily life decisions, sometimes badly, sometimes better, but I'm ~~talk~~ talking about Work.

MR. NYLAND: Okay. When you want to talk about Work, try to learn that a conscious and an unconscious state could exist parallel to each other, so that it is not a question of a Sunday and the rest of the week, but it is a question of religion being applied day after day, twenty-four hours of the day, never ~~mind~~

Sunday or any other day of the week. The advantage of Work on oneself is that one can learn how to divide energies which at the same time perform different functions. One is maintaining--maintenance of an unconscious state as a personality; the other is <sup>the</sup> usage of such energy for the building up of what we call an individuality. One is necessary for the continuation of one's ordinary life, <sup>the</sup> ~~then~~ other has to do with the possibility of growth of an inner life. So I say one has to learn to see that both can take place at the same time. And that of course is difficult because it means I have to make a decision between the two. And in the beginning, I go one way and remain unconscious, or I become fanatic and try to become conscious. Both, from the standpoint of Work, are really wrong because I don't want to ~~XX~~ stay asleep, <sup>Neither</sup> do I have the capacity of being completely awake.

Complete awakeness for a man on Earth means that he is <sup>ready</sup> ~~really~~ to leave <sup>the</sup> ~~the~~ Earth. And he would leave ~~EX~~ the Earth prematurely because he ~~XXX~~ would not have fulfilled the responsibility which is inherent ~~X~~ in his existence on this Earth. So I have to make a decision of how much energy can go one way or the other, and I have to learn a dexterity of applying that usage ~~XX~~ of two kinds of energy at the same time.

Andrew: Conscious and unconscious.

MR. NYLAND: Yes. It has to ~~XXXX~~ become at the same time because it belongs to different parts of myself. That what remain<sup>s</sup> my unconscious state remains in existence as a body, with <sup>a</sup> feeling and a little bit of a mind. <sup>That</sup> ~~Then~~ what I wish to make <sup>yo</sup> grow or has to change the potentiality which now exists into something that I call conscious and <sup>conscientious, is something that</sup> ~~conscience~~, ~~it~~ has to be fed, it has to be built, and for which there is energy necessary which I have to send in that direction. And I use ~~XX~~ 'I' <sup>as</sup> for the architect for that kind of building.

You understand, ~~that~~ Andrew?

Andrew: Yes, I understand, Mr. Nyland.

MR. NYLAND: All right.

Lucille Robinson: Mr. Nyland?

MR. NYLAND: Yah.

Lucille: Would you say Gurdjieff was a man that was completely awake?

MR. NYLAND: Oh, <sup>uh</sup> why didn't we ask him at the time?

Lucille: I say this because you said a completely awake person is one who is ready to transpire.

MR. NYLAND: Yah, supposing I--

Lucille: What's <sup>is</sup> this all about? <sup>(Do you want us)</sup> ~~Are we all here~~ to kill ourselves? I mean, I want to be aware, awake, and as alert as I possibly can. It's very important.

MR. NYLAND: <sup>you yeh,</sup> When you use a word aware and alert--

Lucille: At the same time, I don't feel like killing myself.

MR. NYLAND: Oh, who wants <sup>to</sup> ~~to~~? You're quite right. But when you use awake and alert in the same breath, I don't think you know the difference.

Lucille: Let's just stick ~~XX~~ with aware. Awake. <sup>what the word</sup> You used--

MR. NYLAND: No, no. Let's just stick to ordinary life first. What is it you want?

Lucille: Well, you said a completely awake person is ready to transpire.

MR. NYLAND: Yah. Have you any idea what is meant by it?

Lucille: I can't hear you.

MR. NYLAND: <sup>so say,</sup> Have you any idea of what is meant by a complete awake person?

Lucille: Now <sup>that's</sup> That's a good question.

MR. NYLAND: That's a good question because you can't answer it. You don't know anything about it. So the fact that perhaps Gurdjieff was that kind of

a person, can have no meaning for you.

Lucille: Well, I'm for--wondering how he existed if he was supposed to be a--an aware or awake person, a ~~conscience~~. *conscious (one)*,

MR. NYLAND: Have you ever heard of messengers from Above?

Lucille: *uh* I heard that, yeah.

MR. NYLAND: *yah?* Have you ever heard of Jesus Christ?

Lucille: Yeah.

MR. NYLAND: *or* Buddha?

Lucille: ~~Oh, yeah.~~ *Uh-huh.*

MR. NYLAND: "Uh huh." *what do you think?* Could they be ~~conscience~~ *conscious*, ~~conscientious~~ people with a will?

Lucille: Yes.

MR. NYLAND: Okay. Then why not assume that Gurdjieff was one?

Lucille: I do.

MR. NYLAND: Okay, that's fine.

Lucille: Yeah, I needed to ~~put~~ *put* this in ~~light~~ *line(?)*. ~~How~~ *Now* how do--

MR. NYLAND: How do you now become ~~conscience~~ *conscious* and --

Lucille: *if they're* ~~conscious~~ *conscious* And how do ~~they~~ *they* manage to live. Jesus only made it for thirty years, and he ~~wasn't~~ *wasn't* aware all those years, *uh* as aware as he was in the end. Buddha *three* the same thing. Gurdjieff ~~wasn't~~ *Red the first* he seemed to live longer.

MR. NYLAND: *yah* Yes, ~~much~~ *much* longer. So it's not the same kind of a person.

That's right, but *what* ~~what~~ *does* that ~~have~~ *have* to do with you?

Lucille: Well, you said that ~~XXXXXXXX~~ *(when)* someone is awake, they're ready to die.

MR. NYLAND: No, I didn't say that.

Lucille: Didn't you *just* say it?

MR. NYLAND: He would not be on this Earth.

Lucille: ~~yah.~~ *Uh-huh.*

MR. NYLAND: It's quite a different thing.

Lucille: (Yeah?)

MR. NYLAND: You see, that is why I say you don't know what it is <sup>if you're really</sup> talking about and you don't know what you're asking.

Lucille: Well, I'm trying to formulate this in my mind, because it has been an issue that's come and gone in my mind.

MR. NYLAND: I think it is right. You should try to formulate it.

Lucille: So, if I've confused several issues here, please help me distinguish them.

MR. NYLAND: The state of awakesness ~~XXXXXX~~ hundred percent means that the person as he is on Earth has developed the three potentialities of the three bodies to the fullest extent, without having them die. With other words: The octaves, if they are representative of each body, have reached the state of SI-DO in each of the three instances. That is a totally awake man on Earth. Such a man can become an entity in another world, also totally conscious. He can at will leave this Earth and he can at will remain on this Earth. But he has definite properties, as I say, of being a full three-bodied man, totally existing up to the possibility of himself, simply ending that existence of <sup>his</sup> ~~this~~ octave, either physically, emotionally or intellectually. If you want to say it with different words: The man has a physical body fully developed. He has a Keshdjanian body fully developed.

And ~~he~~ he has a Soul body also fully developed. Still he can remain on Earth.

There are people of that kind <sup>in</sup> ~~is~~ existence who have a certain task to fulfill and who have been ordained or ordered from Above to appear <sup>on</sup> ~~in~~ this Earth for a very definite purpose. They live their life seemingly as if they are human beings. In reality, they are sons of God. Of course we could philosophize more, you know. I would prefer to, when you build a wall, to

find out what kind of bricks you use, how you mix mortar, how you put one brick on top of the other, <sup>so that</sup> ~~first~~ -- finally when the wall is finished, it is your work, ~~add~~ in the process of building a wall, you have become a different person. When you sit and only think, when you read a book, <sup>1</sup> and even if you like to have it penetrate into you, <sup>so</sup> that you absorb <sup>b</sup> it emotionally - all you do is to look at the bricks, <sup>and</sup> and even if you describe them as being two or three inches and five <sup>and</sup> ~~or~~ whatever, it is still a description of material. When you keep on reading ALL AND EVERYTHING and never go any further than <sup>just</sup> reading that book as a storybook, never consider it as a possibility of indicating ~~of~~ what you are and that you could find yourself on each page of that book in some form or other of your own behavior or your own thoughts or your feelings, then you miss out completely on the value of that book. If you read the Bible as a storybook, it's very nice for little children, but it is no particular food unless you wish to find out what is meant by the three--by the Ten Commandments or by the Sermon on the Mount or, when <sup>ev</sup> ~~er~~ there is the word 'sleep' used in the Bible <sup>and</sup> ~~or~~ the different indications of what <sup>maybe</sup> ~~maybe~~ required for a man, to wish to understand the Bible as a holy script and not just as a book. <sup>and</sup> and so it is ~~is~~ true of a variety of different impressions that one receives <sup>in</sup> ~~in~~ ordinary life: either you can understand them and want to take them <sup>into</sup> ~~into~~ yourself simply to maintain yourself the way you are as a being living on this Earth and fulfilling even responsibilities which are required, without ever having any idea that maybe there is something else in existence that you also should concern yourself with. But when you don't, one says simply that such a person is asleep regarding such possibilities. And it's only when he, in his particular sleep of unconsciousness, starts to stir around a little bit and has a dream and is uneasy, that he starts to consider maybe that there is a different reason for the existence <sup>of</sup> ~~for~~ a man on Earth.

And then when he tries to find out what actually is the purpose <sup>of</sup> ~~for~~ his life, it may have a different kind of a meaning <sup>than</sup> ~~and~~ only an indication of the fulfilling of that what is between conception and <sup>and</sup> his death, physically.

If one considers that more and more as a result of the thought and the feeling combined becoming aware, as it were, of the ~~xxx~~ existence of life within oneself, then a person, as he is behaving on this Earth, becomes an object for observation of God. And if you don't like such terminology which are ~~perhaps~~ sometimes perhaps a little too religious and <sup>where</sup> ~~when~~ you think <sup>that</sup> you wish to be agnostic or a cynic, of course you have your perfect right to remain ~~them~~ <sup>think</sup>. You have a right to remain asleep. You have a right even to tell people not to disturb you. But you see, the unfortunate part is that Gurdjieff has lived and had an aim in <sup>even</sup> ~~either~~ writing a book or living his life. And because of ~~that~~, it could be considered a certain message that is given, partly, <sup>as</sup> I say, from ~~above~~ because it happens to contain esoteric knowledge, <sup>that</sup> and it is a known fact ~~that~~ together with ordinary knowledge, there is a form of energy expressed in esotericism, which has to do with the totality of all life existing and not limited to just a little bit of mankind who happens to live on this Earth. And it is in pursuit of that kind of a distinction of different forms of life that one becomes interested in the perspectives of the life of oneself and to be able to place it then against ~~the~~ background which we sometimes say is receding more and more in the direction of infinity. And that for <sup>a</sup> ~~that~~ particular person, whoever he may be, there is only a certain satisfaction possible when he keeps on thinking and feeling about the aim and the meaning of his own existence and to see what the relation is of his own life towards that what he would call totality of life or perhaps even it depends on the kind of words he is used to <sup>if</sup> if he wants to use the word God or Father or if he wants to use High Spirit or Almighty,

<sup>that</sup>  
 Whatever it might be as a concept, there is something in each person that is  
<sup>destructable</sup>  
 not ~~disturbable~~, that remains always the same. It is the point ~~XX~~ in which  
<sup>theoretically</sup>  
 there are no dimensions of time within a man, and of course it has to be  
<sup>who</sup>  
 admitted that such a point must exist. So a person ~~that~~ becomes interested  
 in that kind of a thing will read ALL AND EVERYTHING and will read the Bible  
 in a different way and then he might acquire a language with which he can  
 read his own--his own world. And that we call 'self-knowledge', to find out  
 what is this esotericism existing in the totality of the Universe and  
 communicated every once in a while by means of certain persons on this Earth;  
 To what extent am I entitled to believe in the existence of it, to what  
 extent is it really possible for me to understand it and to what extent is  
 the responsibility for me to utilize it in a certain way so that I can reach  
 a higher form of an understanding? <sup>in three different--</sup> You see, Gurdjieff divided people and  
 also knowledge of three different kinds: ~~Ex~~oteric, mesoteric and ~~e~~soteric.  
 Exoteric is just ordinary unconsciousness. <sup>M</sup> Mesoteric is a person where that  
 consciousness and conscience starts to <sup>stir</sup> ~~stir~~ and where there are dreams.  
<sup>And where sometimes</sup>  
 And ~~where~~ there are beliefs in the possibility of further growth, and sometimes  
 it goes a little further in wishing to find a way, which, one ~~S~~ays, when it is  
 a direction from subjectivity to ~~Objectivity~~, is the only way by which subjectivity  
 can be left and where the bondage of this Earth can be destroyed. And that  
 would lead to the possibility of an understanding which we call esoteric  
 knowledge, which is available <sup>also</sup> also on this Earth in certain forms and sometimes  
 kept a little secret because it's not too much available to anyone who just  
 happens to pass by. It is only available <sup>for</sup> to those who actually wish to Work  
 for it and, because of that, it seems as if it is a secret kind of a doctrine;  
 In reality, it is open to anyone, <sup>And</sup> one can only say that those who cannot  
 see, don't have an 'I' to see with. So you see, this is really the reason why

one becomes interested in a person like Gurdjieff, without excluding any other kind of a messenger which may have been sent from Above for certain ~~persons~~, in order to make mankind on this Earth notice the fact of their own existence for a certain purpose as ~~XXXX~~ belonging to the totality of the Universe. -  
 Because you're not going to take this Earth and separate it from the rest of the world. It exists in our solar system as a very definite reason for existence in connection with the Sun and with the planets. And the ~~MY~~ philosophy a man has is constantly to try ~~to try~~ to find out why does this little Earth exist, and why do I exist on it, and why should I have been born without ~~XXXX~~ having any wish to be born, or why should I even ~~accept~~ accept the fact that I must ~~XXXXXX~~ become responsible for something I did not want, maybe; or, to such an extent that I wish to become responsible, that I don't want to kill myself. So there must be some kind of a task or a reason in existence for myself to understand why I happen to be alive. And of course ~~this~~ <sup>it</sup> is true, because many people think about it and feel about it and have ideas and write philosophies from beginning to end and even so-called history of the worlds or astronomy or whatever, <sup>cosmologically,</sup> ~~cosmology~~ can become <sup>of</sup> advantage or even interest. ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

But here we sit as a little group, trying to find out what is the value <sup>for</sup> oneself and what are the potentialities when one considers oneself under bondage of a certain kind of unconsciousness and a wish to become free. If that exists, ~~XXXXX~~ then one wants to do something about it and wants to find out by what means and what kind of a method and how can I <sup>quite</sup> acquire a dexterity towards my freedom. That is why we have little meetings like this, that is why we talk about Work. That is why it is necessary to change the knowledge of Work into an experience of yourself by the application in your daily existence, that maybe gradually it can be understood that the aim of a man

who <sup>is now</sup> a personality and who now is asleep and unconscious, that he might have a reason why he wishes to continue to live in order to understand more and more the place which he ~~XX~~ should occupy and where the potentialities are like talents given to him which are necessary to be developed and not to be buried in his sleep on this Earth. And for anyone who feels that there is a necessity <sup>of talking-</sup> of paying attention to such thoughts of seriousness and such desires of becoming honest towards oneself or such a wish for real self-development or an understanding of what one is as oneself, the way <sup>one is and the way one now</sup> ~~one~~ behaves and <sup>perhaps</sup> ~~the way one~~ could behave, the changing over of a personality into an individuality, into actually becoming that what a man should become, of <sup>what</sup> ~~what~~ <sup>when</sup> ~~then~~ Gurdjieff would call to become a harmonious man - <sup>unharmonious</sup> ~~unconscious~~ man at the present time in his unconscious state ~~XXXX~~ of course is completely ~~unconscious~~ and even, <sup>any</sup> he is cacophonous. He is not--he has not even <sup>any</sup> sense of equilibrium. ~~XXX~~

~~Q~~ But whichever way one <sup>now</sup> considers oneself to be <sup>and whatever</sup> ~~or whatever~~ you consider Gurdjieff to have been, what is the use, unless you want to do something about yourself? And if one doesn't want to do that, of course it's all right. <sup>as</sup> ~~As~~ I say, every person is free to remain asleep. <sup>g</sup> But when we have meetings, we want to talk about being awake. We want to talk about how to build a wall. We want to talk about how to wake up. We want to consider the possibility of finding the ~~XXX~~ only way out of this unconscious state towards becoming an objective kind of an entity, maybe not human being in that sense, but at least an entity containing life.

So I wish <sup>ad</sup> you really would consider it much more, <sup>that</sup> ~~it~~ really, it becomes much more part of your ordinary life and not just a little bit <sup>every</sup> ~~once~~ in a while <sup>on</sup> ~~or~~ an evening when you happen to come. Life means <sup>a</sup> ~~1~~ totality, day and night. It's not always light. <sup>and</sup> ~~It's~~ not always darkness. You can say we're fifty-fifty; in summertime, we are perhaps seventy-five/twenty-five; in wintertime, we are <sup>and</sup> ~~twenty-five~~ <sup>seventy-five</sup>. We vary. We vary in the possibility of Work.

We vary in the possibility of understanding. We constantly ~~XXX~~ shift equilibrium <sup>are --</sup> between that what we are, in nothingness, to that we <sup>are --</sup> what we are in completeness. These are the processes that will take place when one wishes to Work. It will gradually become understood that one is bound and there will be more and more a wish <sup>of</sup> for freedom for oneself. It is a question, many times, of the satisfaction of <sup>oneself as</sup> ~~what~~ one is and dying, and <sup>the</sup> potentiality <sup>which</sup> ~~that~~ exists for the formation of a Soul and Working towards it, and whichever way that ~~one~~ <sup>now</sup> wants to go as <sup>the</sup> a shifting of an equilibrium between a nothingness of zero and <sup>of</sup> a hundred ~~XXX~~ percent ~~existence~~ of total awareness.

So, I hope, come next week and listen and ask questions. Formulate the questions during <sup>a</sup> ~~the~~ week, when you are trying to Work, when you are engaged in unconsciousness and when the possibility of realizing that what could exist as conscious <sup>can</sup> can only be the result of an effort <sup>(that)</sup> ~~(that)~~ you wish to make. XX

I hope you have a good week for yourself. I hope you come again.

Good night, everybody.

END TAPE

Transcribed: Roberta Cuber  
 1st Proof : *Kenya Beach*  
 2nd Proof : *Andrea*  
 3rd Proof : *Melita W.*  
 Final Type :